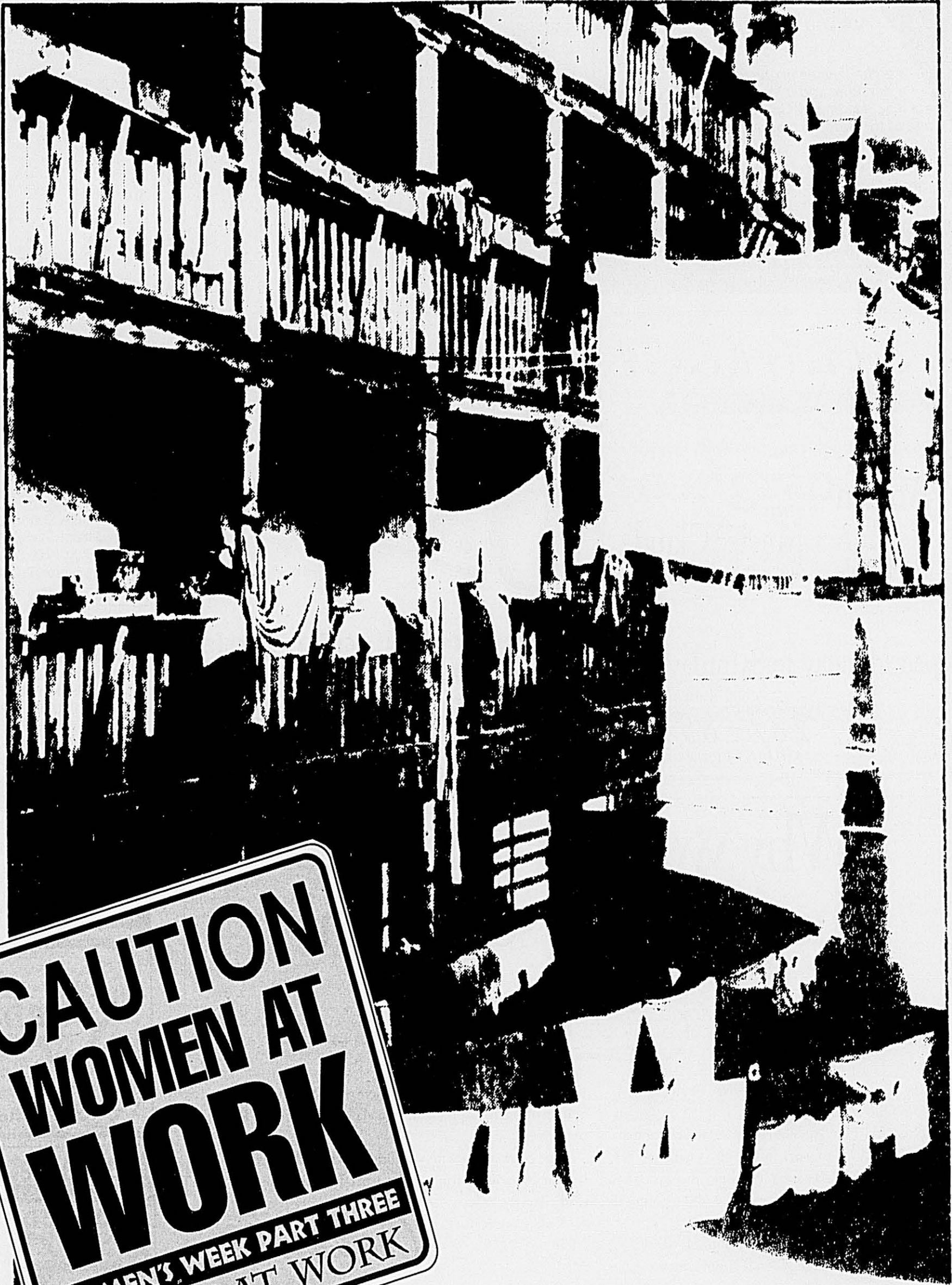


# THE MCGILL DAILY

Volume 82, Number 80

A woman's work is never done since 1911

Wednesday, March 10, 1993



**CAUTION  
WOMEN AT  
WORK**  
WOMEN'S WEEK PART THREE  
WOMEN AT WORK



## events

Everyone is invited to come out to the 14th Annual McGill Figure skating show! Free Admission! McConnel Winter Stadium, Fri. March 12 at 6:30 pm.

24 hour McGill improv marathon for the McGill sexual assault centre begins at 7:45 pm in the Alley, and overnight in Shatner 107/108. Come participate!

## McGill Film Society Schedule:

March 11, Leacock, 7:30 pm: "Black Mother, Black Daughter", "Good Hair, Curly Hair", "Sisters in the Struggle"

March 12, FDA, 7:30 pm: "Daughters of the Dust"

March 13, FDA, 7:30 pm: "Jesus of Montreal"

McGill Italian Students' Association will, during its 2nd annual Italian Culture Day, present free film screenings of "Cinema Paradiso", March 10, Union Building 107/108 at 10:00, 12:15, and 14:30. Italian with english subtitles.

On Wednesday March 10th, the Sexual Assault Centre of McGill presents "Celebrate Being a Woman", an experiential workshop with Feminist therapists Sarah Kaplan and Rosemary Sullivan. The workshop takes place in room 310 of the William Shatner University Centre, 3480 McTavish Street, from 11:30-1:00. At 19:00 Ellen Gabriel, Mohawk traditionalist and human rights activist, speaks on Native women and Native issues in FDA.

William S. Hatcher of Laval University will speak on the topic of "Who is Baha'u'llah?". The lecture will be held on March 10 from 2:30 to 4:00 in Union 302.

NAFTA: More of the Same? Duncan Cameron, Pierre Paquette, and Mario Rojas will speak Wednesday, March 10 at 12:30 pm, at the Faculty of Law, 3644 Peel St. room 201.

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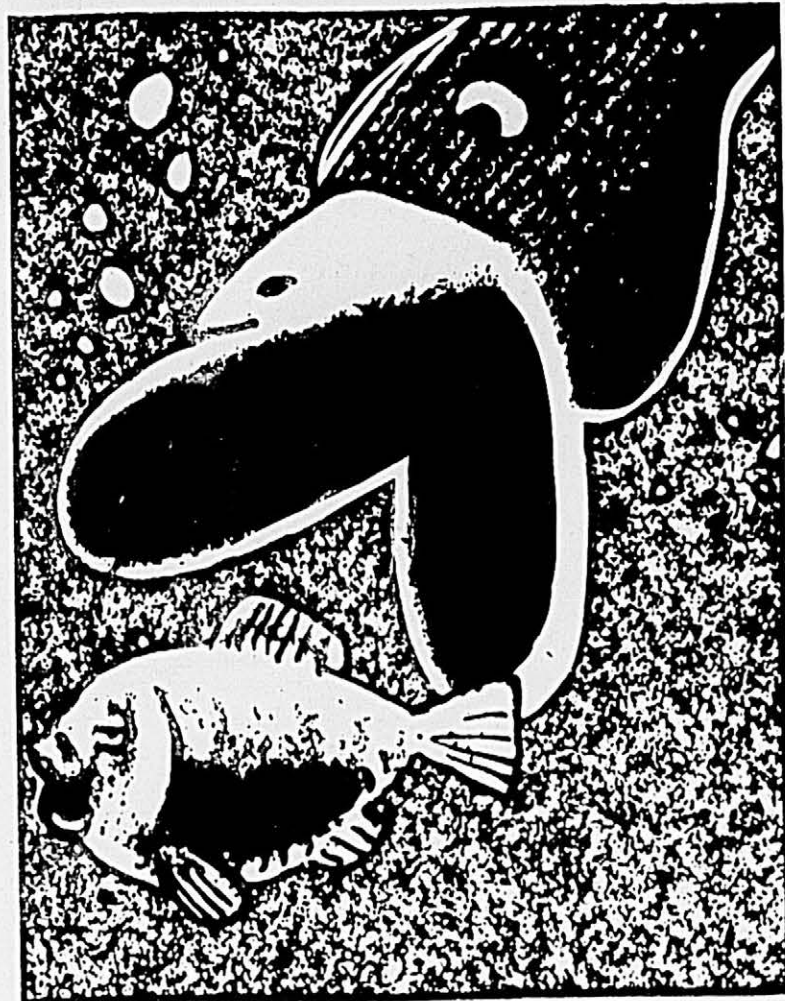


ROYAL BANK  
BANQUE ROYALE

Canada



# Tuition fees to triple under free trade, says ANEEQ



BY JOSEPH MONAHAN

A Québec student federation says government officials are concealing a plan that will triple university tuition fees and impose tuition fees on all Cégep students.

André Gagnon, spokesperson for the Association Nationale des Etudiants et Etudiantes du Québec (ANEEQ), said the plan is primarily an attempt to make Canada's education system more American in order to level social expenses for the North American Free Trade Agreement.

The average yearly tuition at American public universities is about \$6000 U.S., or three times what Québec university students pay.

"They will try to level all social expenses, and that means huge tuition hikes for university students and universal tuition fees for Cégep students. But no one will say anything, it's like '90," said Gagnon.

In 1990, the Bourassa's government tripled university tuition fees (from \$500 to \$1500 over two years) after denying plans for tuition in-

creases during his election campaign.

Gagnon said the next election is approaching — before next September — and tuition increases will only be revealed after the election.

"We are planning a protest on either March 22 or 23. It will be against the Free Trade Agreement and the Higher Education Minister's [Lucienne Robillard] tuition penalty plan."

ANEEQ has already declared its position against Robillard's tuition penalty plan for Cégep students. Such a plan would impose fees on students who fail more than five classes or require more than five semesters to graduate.

Gagnon said that this plan was proposed to get Québec students used to the idea of tuition increases.

"It is simply to test the terrain. Much bigger changes are around the corner, and that is really what we are concerned about. Our position against the tuition penalties is part of a bigger picture," he said.

Gagnon added that the process to "Americanize" the Québec education system has already begun.

"Most importantly, they have added a considerable number of business representatives to the school board, like in the United States. These people see education only in terms of hard numbers," said.

Other Québec student and teacher organizations, however, were more cautious in their criticism of the Free Trade Agreement.

Jean Murdock, vice-president of the Fédération Autonome du Collégial said that the issue was too vast for his organization to take a position.

"We are only opposing reforms which are currently under discussion. We are not involved in the Free Trade debate," he said.

Frédéric LaPointe, spokesperson for the Fédération des Etudiant(es) Collégiales du Québec (FECQ), said his group won't take a position.

"I don't think that the object of the government is to raise tuitions. And I don't think that Québec will try to 'Americanize' its education system with Free Trade. I am really surprised that ANEEQ has taken such a position," said LaPointe.

## Tioxide won't quit

BY AUBREY COHEN

Tioxide Canada is still appealing an order from the Québec environment minister order to shut down operations at their plant in Tracy, Québec. Tioxide is appealing on the basis that the order is unconstitutional and that Québec environment minister Pierre Paradis singled them out.

"They should pick on people who are not trying to solve their pollution problems," said Neil Mednick, a representative of Imperial Chemicals International (ICI), which owns Tioxide.

Tioxide had originally complained that Paradis violated standard procedure by issuing the order without supplying important documents to Tioxide, but the appeal was rejected.

While Tioxide continues to appeal the order to shut down, they have been allowed to continue operations at their Tracy plant. Environmental groups claim that Tioxide is appealing the order as a stalling tactic.

On April 2, Tioxide will shut down the controversial phase of operations and transfer operations abroad. At this point, the shut down order and the appeal will be academic.

Daniel Green, of the environmental group Société Pour Vaincre la Pollution (SVP) has been one of Tioxide's major opponents. He said that the appeal was not only a stalling tactic but "an attempt to try to wear the government down."

Mednick was critical of Daniel Green and his allegations against Tioxide.

"I don't know what his problem

is... He doesn't know what he's talking about... If Daniel Green was interested in the employment of the people of Québec as opposed to the fish and water, everyone would be a lot better off," said Mendick.

**"Once we realized that it would cost \$80-90 million, we decided to build a new plant instead," said Mendick.**

Mendick defended Tioxide on all counts, especially the charge that Tioxide failed to respect its own cleanup plan. "At the time, we thought that an acid recycling center was technically feasible. We spent \$11 million to find out that it wasn't."

He added that an acid recycling center could be built, but the cost was much greater than expected.

"Once we realized that it would cost \$80-90 million, we decided to build a new plant instead," said Mendick.

At this point, it was 1991 and Tioxide was clearly not going to fulfill the cleanup plan they had submitted in 1986. They decided that rather than modify the Tracy factory they would build a new plant at Bécancour. Furthermore, Tioxide would keep output at the Tracy factory at 50% until the new plant was operational in 1993.

According to Mendick, the government was appraised of the situation at this point and supported Tioxide.

"We have kept the government informed every step of the way... Everyone in the government thought this was a great idea," he said. "When Paradis issued the order to shut down we felt betrayed."

Green argued that the plan was just a stalling tactic while they arranged to transfer operations abroad.

"I never believed the Bécancour plant would open," he said.

But Mendick defended Tioxide's intentions.

"We spent \$35 million in Bécancour. Who would spend \$35 million on a bluff?"

There is some controversy over just how much money Tioxide spent on the Bécancour site. A Radio-Canada report suggested that they only spent \$2 million.

Eve Corriveau, of the Québec Environmental Center, illustrated this confusion when he said, "I don't know. I have heard all kinds of stories."

Mendick admitted that the decision to appeal the Québec government's order was a crafty move to postpone shutdown.

"It sounds like a legal ploy to me," he said.

The appeal will no longer be an issue after April 2, when Tioxide will close down their "black phase" of production (the phase that pollutes). "After April 2, (the government) won't have Tioxide to kick around anymore," said Mendick. Tioxide will still be involved at that point in both provincial and federal cases against them.

But Green had a different way of looking at things. "While we're debating, Tioxide is polluting," he said.

## Sour grapes over TA union

BY HASAN KARRAR

McGill's infant TA union has yet to negotiate with the university, but already fights have broken out. At a Monday meeting of the TA union, a number of TAs complained that the process of deciding upon a new constitution was undemocratic and left them out.

"The union has just passed a constitution which has not been seen, let alone carefully examined by the majority of the members of the Union," said Political Science TA John Pope.

The union was legally approved by the government on January 11.

Pope said that there were flaws in the constitution approved in a five hour meeting on February 17.

"A number of clauses are very ambiguous," said Pope. "How can you approve a constitution in five hours?"

Religious Studies T.A., Harold Wilson, pointed out that there was no record for the number of votes.

But Gary Ng, a Chemical Engineering T.A., said the constitution did not have any major flaws as Pope had pointed out.

"You can't examine the constitution clause by clause," he said. "You have to look at the entire constitution as a whole."

Michelle Shemie, coordinating secretary of the T.A. Union, agreed that the constitution was done in a hurry.

"Now that we have been unionised we have to reach a working agreement with the university very soon," she said. "However we should expect that interested members would keep track of what's been going on for the past one and a half years."

Rod McLauchlan, a History T.A. was annoyed that of the 400 members of the Union only 60 had been present

to pass the constitution.

"A large number of T.A.s received no notification about the meeting," McLauchlan said. "When elections were taking place last year I received three notices regarding the agenda. Why is it that all of a sudden the Union doesn't have money to mail or my correct mailing address?"

But Gleema Nambiar, a member of the union, said she personally called all 400 members for the meeting.

"All that we could do to contact the people was done. If the people didn't want to attend it's up to them," she said. "Further responsibility lies with departmental representatives."

Shemie said some TAs might not have received information because of problems with the mailing addresses.

"It's McGill's responsibility to provide us with the addresses of the T.A.s," she said. "During the elections they were obliged to do so because of the labour commission. For the elections there was no obligation on their behalf, hence we didn't get the addresses on time."

Chandar Sundaram, a History T.A., was worried that the constitution passed was different from the one that was presented last year.

"There's been a tremendous gap between what's happening. The Union should be better organised."

Sociology TA Jean-Pierre Bourdeau said the people complaining about the union did not have legitimate grievances.

"They're just swallowing sour grapes."

Shemie said complaints about representation would probably subside once the union got down to business negotiating with the university. "Interest in the union will develop when working conditions are addressed," said Shemie.



# THE MCGILL DAILY

comment

## Attack of the peacekeepers

There's something not quite right about Peacekeeping '93.

Traditionally labeled ARMX, it's a trade show for the Canadian military-industrial complex. In earlier incarnations, it provoked massive protest. The last one, in 1991, was canceled in part because of fears that its coincidence with the Gulf War would lend steam to anti-death activists.

The '93 edition is happening in Ottawa next Tuesday and Wednesday. This year, organizers have tried to clean up the fair's image. There's the name change and the shift away from weapons of mass destruction. They've banned some egregious human rights abusers and put a fellow from Project Ploughshares on a panel discussion about "The Future of Peacekeeping".

Really, it was a nice gesture not to invite South Africa, Israel or Syria. And certainly it's about time we stopped selling weapons to El Salvador. But when Indonesia, Turkey and China (not to mention the U.S.) are coming, it's hard to imagine the peace being kept will be anything I'd want to have a part in.

I chatted with retired Brigadier-General Al Geddry, the fellow who drew up the list of invites. He admitted that mistakes had been made, and that if he had to do it again "there would be a lot more exclusions" (he refused to say who they'd be).

'Scuse me, Al, but when you're drawing up a list of guests for an arms exhibition, it's your job to know whether or not the government in question is in the habit of committing genocide. Of course, the inclusion of Indonesia really isn't that surprising, it being one of the centres of Canadian foreign investment (the massacres of the people of East Timor have involved an embarrassing number of Canadian bullets).

Maybe the guns aren't as big this year as in '89, when tanks were advertised at "the lowest cost per kill". But when we're talking high technology — mostly logistical and computer — the uses it'll be put to by the governments of various U.S.-installed puppets are not humanitarian, and they do not keep peace.

The ARMX exhibitions have always been a gentle reminder that Canada's happy reputation is a lie. Now that the Department of Defence is concentrating its propaganda on peacekeeping (like in Oka, right?), we can't afford to let such a vicious lie go by unnoticed.

There's an info session about the exhibition today in Union 425 at 15h, organized by the Alliance for Non-Violent Action. ANVA are also organizing protests at the exhibition site — call 324-3284 for info (transport's being arranged). Or call Al Geddry at (506) 488-3095 and give him a piece of your mind.

Dan Robins

## clarification

The Daily would like to correct something in the Students' Society Report Card feature last Wednesday. Vp finance Susan Nickerson was not responsible for using the money in the Awards of Distinction scholarship fund to pay off the Students' Society's debt.

McGill University paid off the debt with the scholarship fund without consulting the Society. McGill could do this because they held Students' Society's bank accounts at the time. The money has since been recovered.

Nickerson has until March 31 to apply for a grade reassessment.

## letters

### Low blow

To the Daily:

Last Tuesday morning in Leacock 132 I observed the lowest kind of sportsmanship: a candidate slandering a fellow candidate.

It is quite evident that Paul Johnson lacks any confidence in his own abilities that he must distort facts and present them in such a way as to lowball his competitor.

I respect his endeavours with Walksafe, however I am very disappointed that he felt he had to denounce someone else's efforts by citing incorrect facts in order to boost his own image.

Is this the kind of sincerity one can expect from our future V.P. Finance?

Marie Rapoport  
U3 Arts

### Irony: an interesting literary device

To the Daily:

Mr. Shariq Lodhi (letter March 3) found that my Black History article "The Mad Mullah of Somaliland" was "a lesson in colonial/imperialist propaganda," and said it was "written to serve the purposes of a Eurocentric frame of refer-

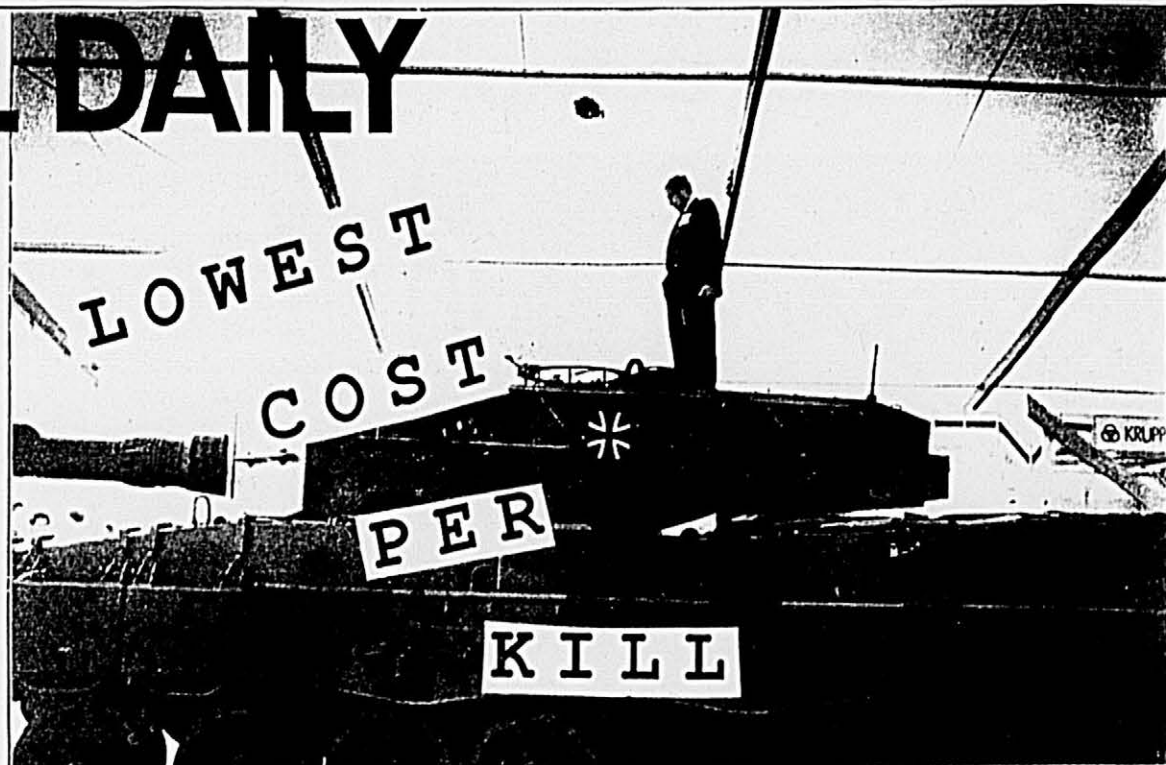
### Double standard

To the Daily:

Mr. Goldstein presented the 'McGill Daily' readership with a most interesting piece of writing on the double standard that the international community has with respect to Israel and the Arab World.

He goes on to list a whole variety of

All readers are welcome to submit letters under 300 words. Add your name, program, year and telephone number. Anonymity can be provided; talk to an editor beforehand. Opinions can be expressed in the form of a Hyde Park, no more than 500 words.



Peacekeeping '93 may reject some of the excesses of yore, but it's still in the multi-death business.

## ... letters

To the Daily:

re: Ancient Love by P.B. Mukhopadhyay

I would like to address some of the points made by P.B. Mukhopadhyay in the letter of March 1 entitled "Ancient Love", in which it is suggested that "one does not see any problem" about bisexuals and lesbian women "vis-à-vis South Asian identity".

I suppose it is "no problem" that gays and lesbians are imprisoned, beaten, harassed, shunned from their families, considered "unnatural", denied employment, and generally discriminated against for being who we are.

Herstory certainly records women loving women in the epics, texts, and temples mentioned by Mukhopadhyay, and I did not deny that. We have been told so many times that we have been poisoned by some Western phenomenon, and I stressed the fact that we need to reclaim our queer herstory to refute these lesbophobic remarks.

While ancient texts may have acknowledged gays and lesbians that does not mean our identities were celebrated and viewed positively. What is good for the gods isn't necessarily considered acceptable for mortals. And the fact that lesbianism is mentioned means nothing when currently we experience hostility and undergo great battles just to legitimate our existence!

Unfortunately, a few sculptures in temples do not change the fact that we are targets of racism, sexism, and heterosexism. Denying there is a problem only worsens this situation — instead, work to end this hatred.

Rima Banerji  
U1 Arts

Nemo Semret  
M. Eng. II

instances where the Arab states, he claims, violated human rights. He further implies that we the Arab community, condone these actions. Indeed it seems he is using this list of human right violations to downplay Israel's atrocities. What amazes me most is that a Jew of all people would use the wrong-doing of others as a pretext and a justification, indeed as a legitimization of Israel's barbaric acts.

Israel claims to be a democracy and for that is being funded billions of dollars to prop up its regime in the face of Arab states' proclaimed desire to obliterate Israel!!!

Zionist thinkers typically remove the conflict from its relevant context of injustices suffered by the Palestinians (the deportation of 415 in this instance) and redefine it as the Arabs' desire to finish the job begun at Auschwitz. Many go further to say that not to espouse political Zionism is to invite suspicion that people still harbour anti-Semitism.

I challenge Mr. Goldstein to bring forward the source.

To this end, Mr. Goldstein quotes Martin Luther King Jr. who he claims to have said, "When people criticize Zionists, they mean Jews. You're talking anti-Semitism." People have to realize that Zionism is a political ideology, by God there are even Jews who are anti-Zionists.

To that end and in response to Mr. Goldstein I proclaim wholeheartedly and with all conviction that I am anti-Zionist, am anti-Zionist, am anti-Zionist.

To conclude, I would like to quote Nobel Peace Prize winner Archbishop Desmond Tutu when on a visit to the occupied territories, he proclaimed, 'I cannot myself understand people who have suffered as Jews have suffered, inflicting suffering of the kind I have seen on the Palestinians... And if I'm accused of being an anti-Semite, tough luck.' (from the *Jerusalem Post*, International Edition, Jan. 6, 1990).

Hala Arafat  
U1 Science.



SINCE 1911

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# WOMEN'S WEEK

## WOMEN AT WORK



### Caution: women working

BY FIONA MCCAIG

A WOMAN'S WORK is never done.

That's how the saying goes. And you could read it in two different ways: the woman never finishes her work, or she never actually does any work.

Oddly enough, those two readings are typical of attitudes towards work done by women. Women are expected to work long and hard — many of us putting in a double work day attempting to balance child care with paying the rent.

Yet while women are expected to do a lot of work, little of the work is valued.

For example, somehow all the cooking, the laundry, and the childcare done by women doesn't count as work. (Yes, though the times are a-changing, at the moment most of this home maintenance work is done by women.)

New Zealand economist Marilyn Waring writes that the system used to calculate the Gross National Product — that magic number which supposedly encapsulates the economic welfare of a country — excludes all of this work from the calculation. Housework and childcare, essential as they are, are not actually productive unless somebody else is paid to do it.

This kind of reckoning is typical of the attitude of many governments towards women's work. It doesn't matter how hard a woman works to manage a household and raise children. Likewise, it doesn't matter that in many places, household management involves long hours of labour gathering firewood, looking after livestock and crops and so on.

To many government analysts, these women are passive, welfare cases, using up government resources while using nothing in return. The work they do managing the working of households, and bringing up healthy children is taken for granted, as if it gives nothing to a country at all.

For example, if a woman breast feeds her baby, that doesn't add anything to the GNP. On the other hand, if for some reason she can't breast feed and feeds her child with cows' milk which is nowhere near as nutritious as breast milk, then it does increase the GNP.

This type of assessment may help out dairy farmers, but it doesn't do anything for children. Last year, a study of children in some of the poorest neighborhoods in Montréal revealed that up to 40 per cent suffered from iron deficiency anemia, a condition known to cause brain damage. The reason for this condition? During infancy the children were fed cows' milk instead of breast milk.

In contrast to the undervaluing of the constructive work of women, Waring points out that destructive work is valued, and it is good for the GNP.

Arms manufacturers are assessed as contributing to countries' Gross National Products, though it is debatable whether their activities actually do countries any good. Environmentally destructive industries also register as improving the GNP, both for the activities producing the pollution and the move to clean it up.

It's time that people took notice of just how valuable the work of women is to society, and just how much we rely on it. Mothers who don't work for pay are not burdens to the proverbial tax payer: they are productive members of society and we owe them something. Recognizing that would be one step towards a more humane and a saner perspective on the economy that links us all.



# 6 Invasion: Women architects in Canada

WOMEN'S WEEK • The McGill Daily • Wednesday, March 10, 1993

BY KRISTIN ANDREWS

OF 2595 ARCHITECTS registered with the Ordre des Architectes du Québec (OAQ), 451 are women. Paltry as this number is, when seen in light of the history of the profession it appears as an enormous invasion.

Until very recently, architecture as a field was built and inhabited almost exclusively by men.

McGill admitted women to the faculty of law in 1911, and to medicine in 1918. But the university didn't admit a female architecture student until 1939.

In 1930, Ramsay Traquair, head of the architecture school at McGill, wrote a report to Principal Sir Arthur Currie explaining his insistence on the exclusion of women. He said the expense of constructing women's restrooms in the architecture building was a reason for not admitting women.

"Much architectural draughting

is done at night, the main drawing room being open until ten o'clock," he continued. "If women students were admitted, it would be necessary to provide staff supervision...for which we have no funds."

By 1965, there had only been a total of 14 women registered architects in Quebec, said France Jodoin, registrar at the OAQ.

Montreal architects Magda Kuskowski, Elizabeth Shapiro and Andrea Wolff were among the first women to graduate from architecture programs in any significant numbers. The three women are partners in their firm, Architem. Kuskowski said her class of 1977 was about one third women. "Two years before, there were only one or two girls, so there was a dramatic increase," she said.

The trend has continued. Currently, at McGill and most other architecture schools in Canada, the student body approaches a fifty/fifty split between men and women.

But increased female presence in architecture programs has not been paralleled by increased female presence as architects. Like other professions, the problem now is that women hit a glass ceiling, said Annmarie Adams. Adams is the only female tenure-track professor in the McGill architecture department.

Women have had difficulty breaking into positions of power in large architectural firms, Adams said. Often, women graduates become "ghettoized" in the "traditional women's fields" of interior design and preservation, said Adams.

Of the 451 women architects registered in Québec, 31 per cent are principals in an architectural firm. Of the 2144 men registered, 57 per cent are partners in a firm, according to OAQ statistics.

A woman architect who has submitted a proposal for a large project is also potentially less likely to get the contract, because men, who are so often hold the purse-strings, are more

comfortable dealing with men, said Elizabeth Shapiro. "Women need to be the ones spending the money to patronize women's firms," she said.

Franca Trubiano said that after she graduated from McGill in 1988, about a third of the women in her class were not even looking for work. "Even though the class is 50/50, we're still women in a non-traditional role," she said.

Trubiano and fellow student Tina Nuspl founded the group Geomatria in 1990 in order to address questions they had about the seeming lack of women's presence in the field. "If they're really entering the school of architecture 50/50, where do they go? Why do they not graduate? And after they've graduated, why don't they take their licensing exams? How many women who do take their exams keep practicing after the age of 32?" she asked.

Shapiro said it costs \$600 a year to maintain an architectural license in Quebec, so people who don't see the prospect of finding and keeping a job are not likely to take the exam.

Shapiro and Kuskowski have created a successful partnership in tough economic times in Montréal. But with success comes the increasing difficulty of balancing both career and family. "In spite of the fact that things are changing and men and women are sharing housework, we do find that it's up to us to deal with the raising of families," Shapiro said.

"In that sense it helps us that we're all three women because we understand the problems that we're facing, so if somebody has to come into the office late because of what we need to do with the children, we don't get funny looks from the men in the office," said Kuskowski. The three women have hired all women as aids in their office, and they note that it seems to be a majority of women who come by looking for employment or internships.

But Shapiro and Kuskowski are ambivalent about the aims of a group like Geomatria. They said there is no such thing as feminist architecture and they didn't want their work to be limited by a "stereotyping" classification system. They argued that architectural work is about quality and individual creativity and not about being a woman.

Trubiano noticed this difference in the concerns of recent graduates like herself and more established professional women architects. Last year, Geomatria invited older women architects to a meeting of their group.

"The people we would relate to most closely are people like ourselves, with young children," said Shapiro.

In the last ten years, as women claimed increasing numbers of articles and publications appear dealing with the question of how feminism relates to architecture. Professor Adams commutes on Tuesdays to teach a course on feminism and architecture at the University of Michigan in Ann Arbor. McGill, as yet, offers no such course.



## Video highlights classroom sexism

BY PAMELA MURRAY

CONCORDIA'S OFFICE of the Status of Women has recently released a video designed to show professors how to identify sexist and racist behaviour in the classroom.

The video, entitled "Inequity in the classroom" shows that educational experiences differ for men and women, and for whites and minorities. Research by Myra Sadker and David Sadker of the American University in Washington D.C. concluded that white men receive the most attention in classrooms, followed by men of colour, white women and lastly women of colour.

"There are so many different micro-inequities and subtle forms of bias that creep into the classroom," said Myra Sadker.

The video depicts simulated classroom scenes in which men are more assertive and attention grabbing, while women are more marginalized and often interrupted when they do participate.

A biased teacher is shown in the video making more eye contact with the men, and urging them to expand their ideas by providing them with more praise and helpful criticism. Myra Sadker said that the specific and clear feedback the men got would lead them to achieve more than the marginalized women.

David Sadker said that sports analogies and sexual innuendoes create a male environment which can exclude women from the discussion.

"Professors who work to include women in the class-

room discussion are teaching the men in the class a very important lesson," he said.

According to Professor William Gilsdorf at Concordia University, many professors are unwilling to modify the curriculum, let alone their own classroom behaviour. Issues of racism and sexism create anxiety among faculty members and some resent classroom change as a loss of power and autonomy he said.

"Suddenly asking that the curriculum should include half the world is seen as interfering with knowledge," said Sheila McIntyre, a lawyer at Queen's University. A system that defends subordination in the name of academic freedom, she continued, not only reproduces inequality, but reduces sexism and racism to abstract ideas.

The video includes a lesson for educators. Every student should receive specific and clear feedback to their comments. To create a less intimidating atmosphere, teachers should also increase "wait time" after throwing out a question in class. This tactic allows more time for "invisible" students to speak up.

Ombudsperson Annette Werk said there have been few complaints at McGill about the subtler forms of discrimination addressed in the video. She added, however, that many students would not think to complain about these issues.

Coordinator of Concordia's Office of the Status of Women, Michelle Séguin said over 500 copies of the video had been sold in Canada, and that many more had been ordered from the U.S. and Europe. "The response is very encouraging," she said.

Joan Bennett, *Secret Beyond the Door*

## Space Interview

ON DECEMBER 4 and fellow architect Tina N and group of feminist architect

Trubiano graduated from architecture in 1988, and a Montréal architectural firm views on feminism in relation to critique. She does not speak from the perspectives of the women

BY KRISTIN ANDREWS

*Daily: Why do women graduate from architecture school and not go on to use their degrees?*

Franca Trubiano: I'll give you an example. At Université de Montréal one year there were 50 or so male students and 40 women. In one semester, seven women dropped out. I really believe it's because they don't see their face, and they don't see their soul reflected in the teaching.





# s for women with Franca Trubiano

, 1990, Franca Trubiano  
Nuspl founded a discussion  
s called Geomatria.  
n the McGill school of  
currently works at a  
n. She talks here about her  
ion to architectural  
k for the diverse  
involved in Geomatria.

That continues. You don't see your-  
self reflected in the profession. You  
don't see yourself in the office struc-  
ture.

In university, we hear the voice  
of the profession as it's been defined  
by exclusive male practice over the  
last hundred years. I have to define  
an alternate voice. Now, that might  
not necessarily mean a feminist  
building.

*Is there such a thing as a feminist  
building?*

We have to stop asking these very  
directional questions. There is no  
such thing as a feminist building.  
No such thing as a feminist space.  
But there are feminist attitudes. And  
there are feminist intentions. And  
architecture is everything about in-  
tentions. It has to do with not so  
much in the end that concrete thing  
that you build but a sort of void that  
you build around.

*Dolores Hayden talks about  
women as critics of built space in  
her book, The Grand Domestic  
Revolution. She mentions feminist  
utopias dating back to the 19th cen-  
tury. The idea of the kitchenless  
house, for instance. How do you see  
that tradition continuing today?*

Reinterpreting the space that was  
relegated off to women. That's what  
Dolores Hayden has to say. In the  
American house, the American

dream, what was assumed to be  
woman's space created a whole set  
of stereotypes which have stopped  
us from looking at the reality of  
what was going on in the relation-  
ships between all the people who  
are living there, and all the people  
who are creating the spaces.

Annmarie Adams writes that a  
particular profession of a person  
living in a house, coupled with wom-  
en's roles during the late 19th  
century actually had a lot more to  
do with shaping the middle class  
home and environment than archi-  
tects did.

And of course there are all sorts  
of repercussions that occur follow-  
ing that. At the end of the 19th  
century and the beginning of the  
20th you have these maniacal archi-  
tects who want to design everything  
including the ear-ring on your ear  
because of a loss of control that they  
had at the end of the 19th century.

Adams is looking at the areas  
where women have been, and how  
the perceptions of that space must  
change. I think that my work is in-  
terested in looking at that area where  
women have *not* been, and how that  
must change.

*You're talking about public  
versus private spaces?*

Yes. I'll give you an example. As  
late as the 1930s, a woman unac-  
companied on the street was con-  
sidered a whore. That is not our  
reality today.

If these spaces where we still live  
today were knowingly conceived  
with a certain social structure in-  
herent in them — that women were  
not to be occupying them — how  
can that change when women be-  
come a part of it? In some sectors of  
our city women certainly outnumber  
the men. For instance in the  
business core, the ratio of women to  
men, due to the secretarial pools, is  
maybe five to one.

Just take metro to a stop in the  
business district in the morning and  
look at how many women are get-  
ting off. And you also realize, for  
instance, which spaces are made for  
women and which are not. You  
know parking spaces are not made  
for women. Because they're not go-  
ing to drive their car in if they're a  
secretary.

There are certain things that we  
take for granted in the structure of  
the city. There are certain roles in  
our society that are ascribed to  
women. But there are also certain  
roles which are assigned to spaces.

Take, for example, a parking lot.  
Why are parking garages unfriendly  
to women? Well, it's because men,  
when they design a parking garage,  
forget that there's something going  
on in society which, for him, is not  
important. But for a woman, if  
you're going to be in that space, hell  
knows you're going to want to have  
some sort of access to light, access to  
people, communication, circula-  
tion.

So how is that going to affect a  
building? It may mean that I would  
make a parking garage smaller in  
square foot, so that you can have  
access to exits a lot quicker than  
having to go by fifteen cars. I worry  
where exits are. I have to. It's part of  
my body.

And that goes back to another  
thing. As a student and an ongoing  
practitioner, your body is denied  
constantly. And architecture is about  
body. In the end it's not about your  
mind — it's about your body.

**"IF THESE SPACES  
WHERE WE STILL  
LIVE TODAY WERE  
KNOWINGLY  
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A CERTAIN  
SOCIAL  
STRUCTURE  
INHERENT IN  
THEM — THAT  
WOMEN WERE  
NOT TO BE  
OCCUPYING  
THEM — HOW  
CAN THAT  
CHANGE WHEN  
WOMEN BECOME  
A PART OF IT?"**

*How do you feel about the  
supposed relationship between the  
shape of women's bodies and the  
shapes of women's buildings?*

If you're telling me that women  
of the 21st century are going to be  
building round buildings, I think  
that's hogwash. I understand where  
that line of thought comes from.

If you look at matriarchal cul-  
tures, it's true that the majority of  
structures we still have to look at  
were round. But you can look at a  
male body and find things that are  
extremely round and you could  
make the same analogy.

But if someone's going to take  
that as a point of critique, and make  
that a part of their practice, then  
that's fine. But what I don't appreci-  
ate is when the process gets reversed  
and the critique is made of women's  
work, or women's intentions in do-  
ing their work, based on this kind of  
thought: "Well, you're making an-  
gular buildings. You sure aren't  
following in the tradition of matri-  
archal building."

*What do you think about the  
"high" modernists? A lot of those  
guys actually made buildings that  
involved very interesting shapes.  
But in terms of the steel-girded  
skyscraper movement which they  
spawned, do you conceive of*

*modernism as in any way  
essentially a part of a male power  
structure?*

Yes and no. Okay, let's take the  
skyscraper, because it's a very obvi-  
ous form. There are phallic  
structures way before the skyscraper.  
Even in matriarchal cultures, you  
had your stone and plinth. I think  
that a lot of the reading we've done  
revolves around this tight little  
thought. Okay, so let's break it.

What is the skyscraper? It repre-  
sents something that is a part of the  
power structure. It is the will to  
dominate.

To think that you can bring peo-  
ple up 100 stories by the sheer works  
of mechanical and electrical inge-  
nuity is amazing. Because in the  
end, skyscrapers are nothing but a  
reflection of where society has placed  
importance in the last 50 or 60 years.  
The emphasis is to create artificial  
environments.

Now, that can be seen as a femi-  
nist issue but it also can be seen as a  
global issue. So if it's not necessarily  
a feminist issue, then why are we all  
feminists? If it is an example of the  
will to dominate, we have to look at  
who's dominating.

And in the end, it's fairly obvious  
who's dominating. It's men who are  
dominating women, and other men.  
It's a feminist issue because the will  
to dominate people and space  
through the skyscraper is disastrous.

It's disastrous to our cities, to  
our lives, and that's why it has to  
stop. But again, how you go about  
looking at the skyscraper and its  
implications and how you can effect  
change is a different thing.

*How can women effect change?*

This brings us back to Geomatria.  
One of the problems that we had in  
doing the political/public thing is  
that we spent all of our time trying  
to convince people that what we  
were doing was right. We decided  
we're better off convincing people  
through our actions than our words.

We got a contact at a women's  
shelter and now we're building play  
spaces for a shelter for the kids. We're  
doing a theatre and a house centre  
and we're renovating the playroom.  
It's really concrete, and that's how  
you effect change.

But that's not going to affect the  
other half, you might say. But it  
does affect men. When we ask peo-  
ple for materials, who do we usually  
ask? Men. So the actions always have  
repercussions outside. And that's  
how we have to think of it.

As an architect, you just have to  
constantly be aware. On the project  
I'm working on right now, this man,  
he had planned to have a daycare.  
But the day care is so small, it is so  
awkward, that the kids are going to  
have to be, like, up against the wall.  
He couldn't make the connection  
between how kids move through  
space, and how much room you  
need. So it's my responsibility to go  
point that out.



# Reinterpreting housework in Iran

WOMEN'S WEEK • The McGill Daily • Wednesday, March 10, 1993



BY AFRA JALABI

LAST SEPTEMBER the Iranian parliament passed a bill which introduced paid housework in divorce settlements. Under this bill a husband will be under the obligation to compensate financially housework done during marriage years.

This was based on Islamic law, in which women's work should be paid. Yet Iranian women's groups have been pushing for this policy for years. They achieved this, at least in divorce cases. This opened the debate for housework's economic value in Iran, and further possible developments are being discussed.

Such a development is significant, especially under Islamic law, which is usually perceived as a rigid set of religious rules. Islamic law is a historical accumulation of certain interpretations and practices based on the Qur'an, and the teachings of the prophet Mohammed.

Such a historically evolving tradition is complex in applied legal cases where selective rules and policies are made to represent the interest of certain groups, and in turn marginalize another set of rules that can potentially empower another group.

Housework and its economic value have not been significant issues at the legal level until recently, even though there were clear explicit references to them in Islamic law.

The marginalization of already present rules can be seen through the lack of institutionalization. In fact, some institutions developed out of blurred interpretations of the Qur'an and Sunna. Segrega-

tion and total veiling are two examples among many others.

Yet, clear statements and verses from the Qur'an and Sunna did not come to the practical surface at which they could be applied legally. A good example of that is the Qur'anic verse "give the women their payment as a duty for any fulfillment they provide; but it shall be no offence for you to make any other agreement among yourselves after you have fulfilled your duty." (Sura of the Women, verse 24).

In addition, there are verses that demand payment for raising children, including breast feeding, where a mother can decline from breastfeeding her own child in return for either a hired breast feeder or resume breast feeding, but get paid for it. Housework can also be declined by the wife.

These references and examples demonstrate the complexity of the role of women in Islam. They do not focus or specify a duty based on gender. The wife is seen as a sexual companion before she is seen as a wife or a mother.

IN PRE-ISLAMIC Arabia there was the practice of sending young babies to the Bedouins in the desert, where they could grow strong and become better equipped for the harshness of life. The baby would stay with the adopting family for years before s/he was returned to the biological parents.

Moreover, breastfeeding in Islam created kin relations. It equals blood ties and therefore creates a different and an additional context of motherhood.

Modern Muslim women base their demands on these references and historical contexts. By reinter-

preting such sources and giving them institutional and legal significance, these women can realize some of the promises Islam introduced for women.

Tracing the historical and cultural practices of roles of mother and wife, there is an Islamic potential to reevaluate them. As argued above, motherhood is seen as a social institution rather than a biological one.

A biological practice like breast feeding is given a social value. It can be paid, performed by other women who will also be paid and at the same time create blood equivalent ties with the fed child. Therefore, raising children and housework are seen as social contributions where they can be practised in different contexts and valued.

It is interesting to see how many cultures and societies exclude women's work and its economical value. However, women should be able to go beyond such boundaries to value what they are doing rather than internalize patriarchal images of housework and bringing up children.

By asserting the values of housework and reproductive contributions on economic and legal grounds, gender relations and family institutions will take on a different meaning in different parts of the world.

There is an exhibition called "Muslims: Accusations and Facts" in Union 301 today from 10h30 to 17h30, coordinated by the Islamic Society and the Islamic Cultural Network, dealing with misperceptions of Muslims. All welcome.

## Domestic workers suffer in silence

ARE THESE UPPER AND MIDDLE CLASS WOMEN AWARE THEY ARE BUILDING WALLS BETWEEN WOMEN?

BY EDNA AZAMBUJA

MONTREAL (CUP)—When my mother became pregnant with me she told her employer, a woman whose house she was hired to clean in Rio de Janeiro. The woman reacted by beating her with a broom and then firing her.

My mother sat on the sidewalk and cried. She had just moved to Rio and didn't know anyone. She had nowhere to go.

Now I am cleaning other women's homes to support myself. I go to many interviews with women who want to hire a maid or house cleaner. In my search for domestic work I decided to charge \$10 an hour.

Housework is physically demanding. It requires lots of pushing furniture, lifting rugs — standing up and bending down which makes the back hurt. Usually people who hire housekeepers live in huge houses that are too big to be cleaned by one woman.

Most of the women who interview me say they only hire by the day. A day which starts at 7 a.m. and finishes at 6 p.m. They say they will pay \$50 for the

day and if I finish my work earlier I can leave. This means I would be working very hard for \$5 an hour or less. And if it takes me longer to finish cleaning their palace-sized houses, I don't get more than the \$50.

I think rich women exploit and take advantage of women without whom they cannot pursue their careers. They would have to do double the work in a day without the help of a maid or house cleaner. These women know they have power over their domestic workers. We are all raised with an awareness of differences between people based on economic circumstances, race, education. These women abuse their domestic employees.

Domestic workers suffer in silence because our economic system tells us every day not to talk back or we will lose our jobs. And since domestic workers are usually immigrants, they often lack the ability to express themselves easily in English or French.

And this dominance of women by women is perpetuated because children see it and learn it.

It is so easy to think you can overwork someone because that person is your live-in maid or someone you've hired to do a 'service' job. That



person becomes less than a human being.

Why do we have difficulty respecting people who perform tasks without which our lives would be impossible? Are these upper and middle class women aware they are building walls between women?

A friend told me the other day she thought it was unfair some people live in houses so big they cannot clean them without help while other people are homeless. She said she felt women and men should be able to take care of their own space.

And yet it is good there are women who can give other women employment — but consideration, respect and recognition should be part of that

working relationship.

I am a student and I have often thought I should move in with a family to take advantage of the accommodations and meals that are exchanged for doing house cleaning. It would be less stressful to be able to go to school without having to worry about paying the rent, searching for work and scrounging for enough money to buy food.

But then I met Maria last Saturday. She is a student who works as a live-in domestic worker. Maria's experience has convinced me I could not take a live-in job and still go to school.

"I start at seven a.m. and I work until seven p.m. I get no break time,"

Maria says. "The house has four levels plus two dogs that shit all over the house, including in my room."

Maria's employers have three adolescent boys and each has at least 80 shirts.

"There are days that I spend ironing," she says. "Other days I spend just doing the bathrooms, of which there are ten. The madame's washroom is especially big."

Maria's hourly rate works out to \$3.95 an hour.

"My employer originally asked me to do housework only. But lately I am required to cook and to walk the dogs," says Maria. "By the time my school time comes, I have no energy to do my readings and in class I am voiceless."



# Immigrant collective provides new resource

BY BEATRICE VAN DIJK

THERE IS a new resource for immigrant women looking for a job in Québec. The "Collectif des femmes immigrants du Québec" has recently published an orange and white booklet called *Ou sont les emplois de demain?*

The booklet is filled with lists of professions, the years of schooling needed to fill them, and the length of training required for the work. At the very back, programs available to immigrant women who need to obtain training or diplomas are listed.

Aoura Bizzarri, coordinator of the collective, described some of the obstacles facing immigrant women here. Most women arrive with foreign qualifications that are not considered valid by Canadian employers. Even if an employer recognizes the applicability of outside experience, Canadian experience is often required. This leads to a vicious circle — the women need a Canadian job for Canadian experience, but they need Canadian experience for a Canadian job.

Bizzarri described the decision confronting immigrants. "The women have to decide whether to recycle their old skills, or whether to acquire new ones. This booklet helps them find out where the jobs are now, and in the future".

A difficulty the booklet can't overcome is the obstacle of "Canadian experience". "Only changes in how society views immigrants can overcome that" said Bizzarri. "Immigrant women are often very skilled, but no one really acknowledges these abilities".

Another problem facing many immigrants is that knowledge of French is required for most jobs here. However, access to French language courses is limited and there are long waiting lists. During the wait many are not eligible for unemployment insurance, or sometimes even welfare. Options for new residents are highly limited.

*Ou sont les emplois de demain?* is, unfortunately, only offered in French. "We would have loved to offer it in many languages — English and others — but our resources are very limited" said Bizzarri. "Translation doesn't cost much, but it's the printing that gets expensive".

Bizzarri calls the booklet "an orientation tool for immigrant women". Its publication was timed to coincide with International Women's Day. Conceived, written, and published by the collective, it is an example of help offered to women by women.

The 67-page publication can be acquired by writing to "Collectif des femmes immigrants du Québec". It costs \$5.00, although the collective would love to offer it for free.

# Five women clean up after Andrew

BY CAROLINE BUTLER

FIVE MONTRÉAL women gave up their spring breaks to aid in a Hurricane Andrew Relief Project organized by the University of Miami. The hurricane hit hardest in the rural area of South Dade County, Florida in predominantly low-income neighbourhoods.

Hurricane Andrew swept over Florida last August, becoming the most devastating natural disaster in American history. Causing 20 billion dollars in estimated damage, the storm left 160 000 people homeless.

The group was part of an exchange between the McGill Hillel and that of the University of Miami. Hillel is a Jewish students' group which organizes numerous social awareness functions.

The women worked in two different areas of Dade county clearing an avocado grove and reconstructing a tropical fish farm. Members of the group laughed when they remembered the initial reaction of Mr. Harry Matza, the owner of the avocado grove. Matza doubted whether the five women could do the heavy labour involved in clearing debris from his property.

"He said he guessed we could pick up some twigs or something,"

said Tamar Flanders, a second year student at McGill. On the contrary, the women spent the week hauling huge logs from the avocado groves, building greenhouses, and laying a concrete foundation for an office building. Filling over twenty dump trucks a day with hurricane debris, they soon dispelled any doubts about their work capabilities.

"As we worked they became really impressed," said Yael Azuelos, another student who took part in the clean-up effort.

Lisa Needleman, the Hurricane Andrew Relief Project Coordinator of the University of Miami Hillel, has been working since early February to organize volunteer groups from various universities to visit their institution and help in the reconstruction activities in South Dade. With the aid of a grant from the Greater Miami Jewish Federation Hurricane Relief Fund she has made plans with groups from Perdue, Columbia, George Washington, Indiana, and Brown universities, as well as the University of Delaware. McGill Hillel formed the first group of volunteers.

"They didn't expect us to be so gung-ho," said Azuelos, the program director of the McGill Hillel. Azuelos organized the expedition from Montreal and participated

# INTERNATIONAL WOMEN'S WEEK

## SCHEDULE — MARCH 8-14, 1993

### WEDNESDAY MARCH 10

11:30 A.M. — 1:00 P.M. McGill Sexual Assault centre presents celebrating being woman: experiential workshop facilitated by feminist therapists: Sarah Kaplan, MSW. Rosemary Sullivan, MA. Union 310.

7:00 P.M. Mohawk traditionalist human rights activist Ellen Gabriel will speak on Native women and Native issues. FDA Aud.

9:30 P.M. Players' Theatre and the Women's Union present BLATANTLY SEXUAL, a playful look at what sexuality is, and how different women are dealing with it in the nineties. From Waterpiks to the best vibrators to rolling chairs, the show demystifies what women really talk about when they are alone. It has already premiered at Players' Theatre, and will be moving on to Buddies in Bad Times Theatre later this Spring. At Players' Theatre, Union Building 3rd Floor.

### THURSDAY MARCH 11

NOON-5:00 P.M. The Women's Union presents the final day of their Feminist Video Festival: Women Organizing for Change (Part 2). Lea 232. Outside the main room the Craft Sale continues (see Monday).

NOON "Speaking of Nairobi" (Tina Horne, 1986). An example of international feminism at its best: A study of the 17,000 women who attended a conference in Nairobi at the end of the U.N. Decade for Women in 1985.

1:00 "A Place of Rage" (Pratibha Parmar, 1991), from the New York distributor Women Make Movies. An exuberant celebration of African American women and their achievements. Interviews with Angela Davis, June Jordan, Alice Walker, and Trinh T. Minh-ha.

2:30 Mirian, the organizing director of the Melida Anaya Montes Women's Movement and member of the Farabundo Martí National Liberation Front joins us from El Salvador to speak about her years of working for social justice. Consecutive translation by Scott Evanston.

4:00 "Images for Export: The New Face in El Salvador" (Mary Armstrong, 1988). An exploration of the political situation of this tiny country, devastated by a decade of civil war.

3:00 P.M. Centre for Developing Area Studies presents a panel discussion on Women and AIDS, a comparative perspective on policies and experiences. Dr. Alix Adrien, from DSC Montréal and McGill International, will speak on AIDS and Haitian Women, Karina Keilman, PhD Medical Anthropology, will speak on AIDS and Women in Kenya, Christina Haddad, M.A. Political Science will speak on AIDS and Women in the USA, and Jane Kupski of ODAP (Video) will speak on AIDS and Women in Mali. 3715 Peel Street, Seminar Room 100. For more information: Ania 276-7944.

7:00-10:00 P.M. The National Film Board presents an evening of Canadian woman-directed films. Lea 132. Sponsored by the McGill Film Society, the Women's Union, and Shakti: Women of Colour Collective.

At 7:00, Alanis Obomsawin, a prolific filmmaker at the NFB, will speak. Her film "Mother of Many Children" (1977), in which the proud matriarchal culture of First

Nations' is discussed from a multi-generational perspective, will follow.

At 8:30, the popular "Sisters in the Struggle" (Dionne Brand, Ginny Stikeman; 1991) will be screened. Contemporary Black women activists discuss their work in everything from the labour movement to electoral politics, while analyzing the link between (and the struggle to overcome) sexism and racism.

At 9:30, "Black Mother Black Daughter" (Sylvia Hamilton, Claire Prieto; 1989) will be screened. This film explores the Black women's lives who have struggled to create a community in Nova Scotia for 200 years.

9:30 P.M. Traditional Indian dance performed by Rima: unveiling a rich history of women's expression and worship through dance. At Players' Theatre, Union Building 3rd Floor. Followed directly by...

10:30 P.M. BLATANTLY SEXUAL (see Wednesday 9:30).

### FRIDAY MARCH 12

6:00 P.M. The Women's Union presents a panel discussion on Women's Reproductive Choices. Without entering into discussions of morality, this panel hopes to provide women with tangible knowledge about what practical repercussions their choice would have, should they become pregnant. Lea 232. WOMEN ONLY.

7:00 P.M. The McGill Film Society and the Women's Union present "Daughters of the Dust" (Julie Dash, 1990). The film tells the story of the women in an African American family living off the South Carolina coast at the turn of the century and their preparations for moving to the mainland. FDA Aud.

9:30 P.M. WOMEN MAKING SCENES presents Literal Madness: transposing female sexuality from the page to the stage. New directions in theatre provoked by the bold works of Andrea Dworkin and Kathy Acker. At Players' Theatre, Union Building 3rd Floor. Followed directly by...

10:30 P.M. BLATANTLY SEXUAL (see Wednesday 9:30).

### SATURDAY MARCH 13

9:30 P.M. Montreal comedienne Janis Kirshner pokes fun at just about anything with a stand-up act which will be opened by Laura Mitchell. Followed directly by... 10:30 P.M. BLATANTLY SEXUAL (see Wednesday 9:30).

### SUNDAY MARCH 14

7:00 P.M. Lament for the Crucified Woman. "Woman... you are set free." Luke 13:12. A contemporary workshop service in celebration of the ecumenical decade of churches in solidarity with women. At Presbyterian College Chapel, 3495 University.

• All week at the Women's Week tables (either in Leacock or the Union) the Women's Union's Women's Creative Journal, HERIDAN, will be sold for only \$2.00! Great new writing by women at McGill.

• Events are open to all unless otherwise specified.

along with Flanders, Simone Elfassy and Nadine Grunberg of McGill, and Carolyn Taylor from Queens who is originally from Montreal.

It was not intentional that the group was entirely composed of women. Gender was not important, regardless of the stereotypes associated with construction-related labour. "It was not an issue as far as I was concerned," said Flan-

ders.

Needleman was extremely excited about the success of the relief project, especially about the volunteer exchange groups. "The students are not just physical help but also a morale booster. It was great to let the hurricane victims know that someone as far away as Canada cared and was willing to come down and help."

The trip was a positive experience for all of the McGill group.

"It was great to do work for people who really appreciated it," said Flanders. The fact that they were an all female convoy participating in gruelling labour that is traditionally viewed as male-oriented did a lot to dispel some stereotypes. "We really proved ourselves," said Azuelos.



# Peacekeepers sell armoured vehicles, few guns

BY BRENT DOWDALL

**OTTAWA (CUP)** — An upcoming exhibition of military equipment at the Ottawa Congress Centre has come under attack from local activist groups for promoting the world arms trade.

The groups, including Carleton University's branch of the Ontario Public Interest Research Group, are set to demonstrate against the exhibit, called Peacekeeping '93.

John Martenson, spokesperson for Baxter Publishing, the company organizing the exhibition, said Peacekeeping '93 is showing nothing but peacekeeping equipment. Out of about 100 companies who are participating only four are displaying weapons, he said.

"And even those four are only displaying rifles and small ammunition," he said. "There will be no hi-tech weaponry."

Martenson said most of the displays will be for equipment such as portable shelters, flak jackets, tents, uniforms, trucks and armoured vehicles.

Activists say the show has too much in common with ARMX, an arms trade show also organized by Baxter, which Ottawa banned from city property in 1989 after widespread protest.

Richard Sanders, the co-ordinator of the Coalition to Oppose the Arms Trade, said the same companies which participated in past ARMX shows have been invited to Peacekeeping '93.

But Martenson said there is not much for

anyone to protest.

"Peacekeeping '93 is not related to ARMX," he said. "Anyone who says that they are related is distorting the truth."

Sanders said such a show opens a "Pandora's Box" by allowing military companies and diplomatic representatives from many countries to make contact with each other.

"How can you keep the limits of contacts among these people solely to peacekeeping?" he asked. "Most of the countries being invited have never been involved in peacekeeping."

Terry Cottam of Carleton University's branch of Ontario PIRG said the name change (from ARMX to Peacekeeping '93) is just an aesthetic change.

"It's peacekeeping in name, but it's just smoke and mirrors," he said.

Representatives of several countries — including Iraq, Yugoslavia, Libya, South Africa, Israel, Haiti, Spain, Iran and Jordan — were not invited because the Department of External Affairs prohibits Canada from arms trading with these countries.

But Indonesia, accused of killing thousands of people on the neighbouring island of East Timor since 1975, has been invited.

Martenson said peacekeeping is a lucrative business for Canadian industry.

"The United Nations buys \$1 billion worth of peacekeeping equipment every year and Canadians need to take advantage of that market."

## Foreign students hit hard in Manitoba

**WINNIPEG (CUP)** — Just when Manitoba students thought things couldn't get any tougher — they did.

Last week, Manitoba Education and Training Minister Rosemary Vodrey announced a two per cent funding cut for the province's universities. According to a government news release, the 1993-94 grant will be \$204.4 million, more than \$3 million less than last year.

Vodrey also announced that foreign students would have to pay a 75 per cent premium of about \$2000 on top of their regular tuition. Other students will face tuition fee increases of up to five per cent for 1993-94.

University of Manitoba President Arnold Naimark predicted tough times for his school.

"All in all, the impact on the University of Manitoba will be very severe," he said at a February 25 Board of Governors meeting. "We are facing an extremely difficult year ahead which will impact every aspect of the university."

University vice-president Terry Falconer said the university would have to consider cuts in staffing and salaries.

"The flexibility issue is more or less gone. Basically we're faced with having to address the overall wage bill at the university in some manner or other," said Falconer.

Falconer said the university's faculties could face budget cuts as high as six per cent.

Many foreign students reacted to the premium with alarm.

"I think it is horrible," said East Indian student Ramanathan S. "We can't afford to pay such a fee."

"When people come from other countries, they don't have enough money just for school, but if they're asked to pay more, they're going to have to stay home and get the inferior education there," said Miranda Sullivan of St. Vincent, an island in the Caribbean.

Foreign students have traditionally found Manitoba attractive because it did not charge

extra fees for foreign students.

Paul Kemp, president of the university's student union, said the funding announcement comes at a bad time — right after the Maclean's Magazine Canadian university survey placed Manitoba last in a table of 15.

"Raising fees by \$2000 across the board is certainly not going to help, or at least is certainly not going to entice a foreign student to think about the U of M over anywhere else," said Kemp.

International students concurred.

"The first thing I considered when I came here was the tuition fee is lower than the other provinces," said Mei-Sheang Lee of Hong Kong.

## Concordia student group wants to open doors for students with disabilities

BY DEBBIE HUM

**MONTREAL (CUP)** — It started as a class project, but five Concordia University students have taken an assignment to heart and are lobbying for new front doors to the university's main building in downtown Montréal.

Access Concordia says the Hall Building's front doors are too hard to open. The group wants to see the doors replaced by mechanical sliding doors. They would be far more accessible for people who use wheelchairs, canes or crutches.

"It's a very practical demand and it will show the university is committed to making Concordia accessible to everyone — including the mobility disabled," said John Papageorgakopoulos.

Papageorgakopoulos said it takes about 45 pounds of tension to open the Hall Building's outer doors, making them a hazard



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because students with disabilities can't enter or leave the building unassisted.

Statistics show that 28 300 of 401 300 people with mobility impairments in Québec are in the university age range, between 15 and 29.

**"It's a question of getting the Quebec government to give us funds to deal with accessibility"**

**Ann Kerby**

But according to l'Office de la Protection des Personnes Handicapées, only three per cent of people with disabilities successfully complete a university degree, compared

to 9.4 per cent of the able-bodied population.

About 60 students at Concordia use wheelchairs or rely on canes or crutches. Ann Kerby, Concordia's director of advocacy and support services, said the university has been trying to make Concordia more accessible for the past 10 years.

"It's a question of getting the Québec government to give us funds to deal with accessibility," said Kerby.

McGill University recently received a \$15.2 million grant from the Québec government for building alterations, of which \$2.6 million was specifically earmarked for improving accessibility.

In addition to the provincial funding, McGill's Senate committee allocates \$50 000 a year for improving access. McGill also collects \$2 per student each semester to improve services for students with disabilities.

These services include a shuttle bus and special technology such as computers and other educational aids.



## classified ads

Ads may be placed through the Daily business office, Room B-17, Union Building, 9h00-14h00. Deadline is 14h00, two working days prior to publication.

McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days, \$2.50 per day. McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.50 per day. All others: \$5.00 per day, or \$4.00 per day for 4 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE.**

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**1 - Housing**

**Huge 6½, sunny,** hardwood floors, slider to courtyard, just renovated, in Plateau, May 1-June 30 sublet option to renew, call 845-6460 p.m.

**Condo to share** - 5½ furnished renovated, loft-style, exposed brick/pine, BBQ, sundeck, backyard, washer/dryer, fireplace, 5 min. to McGill \$400/mo. all included, parking available, Tel.: 849-0932.

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**Sublet, 1½ furnished**, phone, \$285 per month everything included, 3641 Ste. Famille #11. Lease expires end of April. 341-8212.

**Roommate Wanted to Share** comfortable 5½. Outremont wood floors, high ceilings, two balconies. Available April/May '93 to April/May '94 or to Sept. '93. Rent \$330 + phone. Call 948-3039. Ask for James. Queer. Queer + only.

**Room for rent w/ kitchen privileges**, Côte St. Luc near Elterdale (66+51 Bus). Info: 481-0627.

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**2 - Movers/Storage**

**Moving/Storage.** Closed van or truck. Local and long distance. Ott-Tor-Van-NY-Fla. 7 days 24 hours. Cheap. Steve 735-8148.

**3 - Help Wanted**

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**Paid Subjects Needed for Language Learning Experiment:** If your first language is French, please contact Victoria Murphy at 398-4914/284-3280.

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**Looking for:** Children's songwriter. Write comedy or be part of professional video production! If you are talented in any of these areas call! 683-6674.

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**The McGill Tax Clinic,** sponsored by Richter, Usher & Vineberg is at the Samuel Bronfman lobby March 8th-11th, 10h00-16h00. Drop off your forms. Free of charge. They will be returned March 29th-31st.

**Birth Control and safe sex gear** sold cheaply at McGill Women's Union: condoms, sponges, foam, jelly, cream, diaphragms, latex gloves. Union 423 10-4 Mon-Fri.

**Opportunities to make \$400-\$700** in your spare time "at home" ... contests & job offers that sound "too good to be true?" We'll tell you! Nationwide Publishing exposes fraud and uncovers scams before they separate you from your money. Info: write Nationwide Publishing, P.O. Box 231 Ahuntsic, Que. H3L 3N8 with SASE

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**Macintosh Tutoring:** From basics to high-end applications. Microsoft Word, FreeHand, PageMaker, File Management, etc. Phone: 457-3639 (leave message).

**7 - Articles For Sale**

**Moving. Must sell:** Box frame for futon double bed. RCA 20-inch colour TV. Small (wooden top) deco round table. Large oak dresser. Large oak desk. All in excellent condition. OLGA 287-9091 (h) 398-6790 (w).

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**10 - Rides/Tickets**

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**11 - Lost & Found**

**February 19 in Ghetto?** On Aylmer? Gold chain with heavy gold pendant with religious design. Cash reward. Call Ritu 285-2583.

**Gold Bracelet:** Found on steps between Dawson Hall and Milton gates on Feb. 10/93. Sarah: 398-9423.

**13 - Lessons/Courses**

**Spanish Lessons,** all levels, qualified teacher from Buenos Aires. McGill Area 847-7512.

**"Law School Bound?"** For information about a complete manual designed to

guide you through every step of the law admissions process - Call 1-800-661-LSAT (5728).

**14 - Notices**

**By Popular Demand,** McGill Chaplaincy will be running a second marriage preparation course this spring, every Thursday in May, 7-10 pm. Limited enrolment. Deadline for registration, April 2nd. 398-4104. Free to the McGill community.

**Conference: NAFTA** - more of the same? Duncan Cameron, Pierre Paquette, Mario Rojas. Wednesday, March 10, 12:30. Faculty of Law, Room 201.

**Benefit Party** at Keur Samba, 5408 Park Ave, March 11th, 9 pm, for Canadian Crossroad International with Tam-Tam group and African Dance. Tickets \$5. COME!



**Know what happens** when you don't call Nightline? Stay tuned.... **398-6246.**

**To all slavic people out there:** Let's make ourselves overheard not only in newspapers! Interested in establishing a cultural slavic club, call 843-9321/3501.

**McGill Legal Information Clinic** The McGill Legal Information Clinic will be holding a general assembly meeting on **Monday, March 15 at 1:00 p.m. in room 425/426 of the Shatner Building.** All are welcome to attend.

**Films! Famel Power!** The McGill Film Society is accepting nominations for 1993-94 executive. Information and forms are available in Shatner 432 or at 398-6825. Deadline March 17th.

**Want to Talk?** LBGM (Lesbians, Bisexuals, Gays of McGill) sponsors two discussion groups at the Yellow Door, 3625 Aylmer (above Milton) on Fridays. A coming out support group meets at 5:30, and a discussion group meets at 7. A great way to find out about yourself & others.

**Confused or Curious?** LBGM (Lesbians, Bisexuals, Gays of McGill) has restarted peer counselling. Anyone interested in LBGM and/or finding out about their sexuality can drop by Shatner Room 417, or call 398-6822. Hours are 7 to 10, Monday through Friday. We're here for you!

**17 - Parking**

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Professor of Jurisprudence  
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*Justice in the Distribution of Health Care*

Wednesday, 17 March, 1993, 17h30  
Faculty of Law, Moot Court  
New Chancellor Day Hall, 3644 Peel Street

**The public is welcome**

This lecture has been made possible by a grant from the Beatty Memorial Lecture Committee





## Free ride, no stress

BY ELIZABETH CALEY

Two U1 management students are trying to start a carpool at McGill. If granted club status by Students' Society, the Transit Network will begin matching drivers and passengers next fall.

Lorne Daichman and Howard Markowitz say McGill needs the service.



"We want to ease stress from students' daily lives, preserve the environment and ensure the safety of our peers," said Markowitz.

Transport 2000, a group encouraging ecologically responsible transportation, is worried that carpools take people off public transport and put them back in cars.

But Daichman stressed the importance of safety, and compared Transit Network to the Walk Safe Network.



"Walk Safe serves the ghetto but nothing further out," said Daichman. "With us, you're basically getting chauffeured to your door. You don't take the bus alone or walk alone."

Last year WalkSafe researched the possibility of a Drive Safe program. Fiona Deller, WalkSafe coordinator, said, "It's not a bad idea, but it's unrealistic for us because of high liability and start-up costs."

Before the Network is granted full group status, the vp internal will have to examine all the possible legal snares and the Network's proposed constitution. The monthly fee is based on how often members choose to drive. Non-drivers will likely pay \$43 and full-drivers (5 times a week) will pay no fee and will get a free parking space.

The Network plans to reserve forty spaces around McGill in both

private and school lots. "We're hoping to get a group discount," said Daichman.

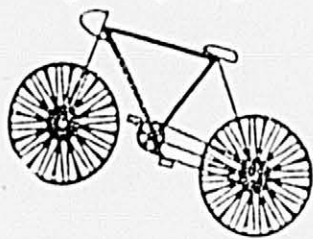
Julie Dzerowicz, Students' Society's vp internal, said she thought getting on-campus parking is unrealistic.

"I'm sure there are professors out there fighting over spaces," said Dzerowicz. "The Transit Network might not be a high priority."

Another benefit to joining the Network may be a five or ten per cent discount on gasoline at some stations.

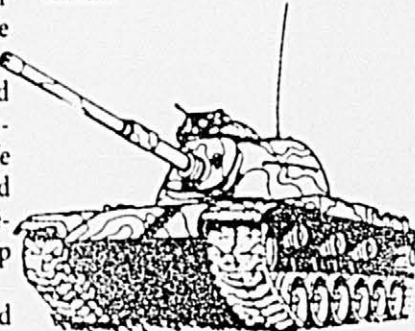
The Network hopes to receive 500 schedules from students in early October. "In September everybody's schedule is up in the air with course changes," said Daichman.

A large membership is essential. Université de Montréal has operated a carpool since 1990. Jean Dermine, a researcher working at the university spent his lunch hours founding and organizing it.



"The first year we matched 30 out of 300," said Dermine. "The second year, 100 out of 500. And now we have 850 schedules with 200 matches."

The Transit Network will initially be staffed by student volunteers. Daichman and Markowitz are looking for people to staff the telephones, help with publicity and run for executive positions.



The group is currently waiting for interim club status to prove it is an essential service for the McGill community and to gather membership.

The Network wants to set an example for the community. "McGill is an important institution. Hopefully others will catch on," said Daichman.

## Racist ranting at The Suburban



DAILY GRAPHIC: ETHAN ALLEN

BY JOSEPH MONAHAN

A weekly community newspaper in Montréal's west end has been gaining national attention for its attacks on *The Gazette*.

McCormick, editor of *The Suburban*, says that the basis of his battle is his crusade for "civil rights" for anglophones in Québec. He said that *The Gazette* has been fostering anti-Semitism in the Jewish anglophone community and has treated anglophone civil rights in a lukewarm fashion.

*The Globe and Mail* last week reported him saying, "The *Gazette*'s attacks on Israel are a direct cause of anti-Semitism... a far more dangerous enemy than a fringe of Nazi hooligans."

McCormick told the *Daily*, "The news about Israel is always distorted in *The Gazette*. They never say that Israel is surrounded by sixty million bloodthirsty Arabs. They're out to cut throats. It was the Jews who built Israel, why should they let in people who are out to destroy it?"

McCormick says *The Gazette* has failed to adequately "defend" anglophone interests, claiming that Québec is on the brink of a civil war.

"There is a huge civil rights battle here — like in Northern Ireland — and *The Gazette* is silent. Look around you, who built Montréal? The English and the Irish. The French were always given their civil rights, why can't we have ours? Can't they leave us alone? *The Gazette* should be fighting for anglophone rights in an aggressive manner."

*The Gazette* has not formally responded to these attacks.

Raymond Brassard, deputy managing editor of *The Gazette*, told the *Daily* that it was not worth the effort, and that he wanted to avoid mudslinging.

"What can we gain by going after a little community newspaper? We don't go on crusades like that. *The Gazette* represents a diverse, intelligent clientele of sophisticated readers and the quality of our newspaper doesn't even compare. We have a code of ethics — objectivity. And that should be a lesson for Mr. McCormick," he said.

### Editor defends 'brilliant high-tech societies'

Other Québec anglophones say that McCormick is doing no more than attempting to propagate hatred and that his attitudes towards French Québécois are not representative of anglophone Québécois.

*The Globe and Mail* reported that McCormick describes "French-speaking Québécois as anti-Semites."

McCormick, in an editorial, said *Globe and Mail* reporter André Picard distorted his words. Picard said the source of the charge comes from the February 28 issue of a Los Angeles Jewish magazine, *Heritage*.

In the same article in *Heritage*, McCormick also said, "On the other hand, they're anti anything that isn't French, and that's what makes life hard. You tell Americans how much bias there is here against everyone not French, and they don't believe it. They scoff."

This is not the first time that *The Suburban* and McCormick have aroused attention. In 1991 McCormick wrote an editorial entitled "Try to imagine being a white South African."

In the editorial, McCormick compared South Africa to Northern Ireland, Israel and Québec, countries he claims would be better ruled by the conquering "élite."

"South Africa finds itself among this group of high-tech societies, whose brilliant futures always lie in a glorious past, which can only be realized once the high-tech societies in their midst have been reduced and eliminated. 'Why?' Because in the mind of the low-tech societies, the presence of the high-tech people prevent their 'freedom'," he stated.

During the same year, McCormick, declaring himself an anti-feminist, wrote an editorial defending the man who murdered fourteen women at the UdeM. Many groups were so outraged by what they declared as outright racism and sexism on the part of McCormick that there was even an unsuccessful attempt to shut the weekly down, calling it "an abuse of free speech."

McCormick says he will fight his battle until the end.

"Perhaps we should commence an operation Dunkirk, and work to resettle the population, setting up refugee organizations in Toronto... We have the tools at our disposal to fight back, but there will be casualties—political, economic, and if things go badly, even life itself."